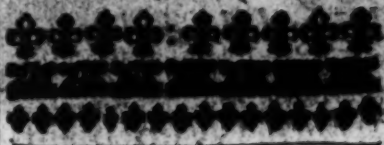


Tanner



T

637

TO
The Right Honora^{ble}
ble the Lady Dalkeith,
Lady Governesse to her
Highnesse the Princesse
HENRETTA,

Madam,



It is unsafe in
these dangerous
dayes, for any
to go abroad without
a Convey, or at the
least a Passe: My
Book bath both, in
A 3 being

1 Cor.
9.7.

being dedicated to your
Honour. The Apostle
* saith, Who plant-
eth a Vinyard & eat-
eth not of the Fruit
thereof? I am one of
your Honors planting,
& could heartily wish,
that the fruit I bring
forth, were worthy to
be tasted by your judi-
cious Palate. How-
ever, accept these
grapes, if not for their
Goodnesse, for their
Novelty: Though not
sweetest relisht, they
are

are soonest ripe, being
the First-fruits of
Exeter Presse, presen-
ted unto you. And if
ever my Ingratitude
should forget my Obli-
gations to your Ho-
nour, these Black Lines
will turn Red, and
blush his unworthinesse
that wrote them. In
this Pamphlet your
Ladyship shall Praise,
whatsoever you are
pleased but to Pardon.
But I am Tedious,

for your Honour can

A 4 spare

spare no more minutes
from looking on a bet-
ter book, Her Infant
Highnesse, committed
to your Charge. Was
ever more hope of
worth in a lesse Vo-
lume? But O! how ex-
cellently will the same,
in due time, bee set
forth, seeing the Pa-
per is so pure, and
your Ladiship the O-
verseer to Correct the
Presse? The Conti-
nuance and encrease
of whose happinesse
here,

here, and hereafter is
desired in his daily
Devotions, who rest-
eth

Your Honours in all
Christian Service,

THO. FULLER.

in his early
years

He was born in 1711
at

THO. TULLER



1711



PERSONALL

Meditations.

I.

LORD,

How neer was I
to danger, yet
escaped? I was
upon the Brink of the
Brink of it, yet fell not in;
they

Personall

they are well kept who
are kept by thee. Excel-
lent Archer ! Thou did'st
hit thy Mark in missing it,
as meaning to fright,
not hurt me. Let me not
now be such a Fool, as
to pay my thanks to
blind Fortune for a fa-
vour, which the eye of
Providence hath bestow-
ed upon mee. Rather let
the Narrownesse of my
Escape make my Thank-
fulnesse to thy goodnesse
the larger, lest my Ingra-
titude justly caule, that
whereas this Arrow but
hit my Hat, the next
pierce my Head.

II.

Lord,

WHen thou shalt
visit mee with a
sharp disease, I feare I
shall bee impatient. For
I am Cholerick by my
Nature, and tender by
my Temper, and have
not been acquainted with
Sicknesse all my life time.
I cannot expect any kind
usage from that which
hath been a stranger unto
me. I fear I shall rave,
and rage. O whither will
my mind saile, when di-
stemper shall steer it?
Whither will my Fancy
run, when diseases shall
ride

* James
3. 6.

ride it ? My tongue,
which of it self is a ^{*} fire,
sure will bee a W I L D E
F I R E, when the Four-
nace of my Mouth is
made seven times hotter,
with a burning Feaver.
But Lord, though I
should talk idly to my
own shame, let mee not
talk wickedly to thy
dishonour. Teach me the
Art of Patience, whilst
I am well, and give me
the use of it when I am
sick. In that day either
lighten my Burthen, or
strengthen my Back.
Make me, who so often
in my health, have disco-
vered my weaknesse, pre-
suming

Meditations.

5

suming on my owne
strength, to bee strong in
sicknesse when I solely
rely on thy Assistance.

III.

Lord,

THis morning my un-
seasonable visiting
of a friend, disturbed him
in the midst of his De-
votions : Unhappy to
hinder another mans
Goodnesse. If I my self
build not, shall I snatch
the Axe, and Hammer
from him that doth ? Yet
I could willingly have
wished, That rather then
hee should then have cut
off

off the Cable of his Prayers, I had twisted my Cord to it, and had joyned with him in his Devotions. How ever, to make him the best amends I may, I now request of thee, for him, whatsoever hee would have requested for himself. Thus he shall bee no loser, if thou bee pleased to hear my Prayer for him, and to hearken to our Saviours Intercession for us both.

IIII.

Lord,

Since these woful wars began, one, formerly mine

mine Intimate Acquain-
 tance, is now turned a
 Stranger, yea, an Enemy.
 Teach me how to behave
 my self towards him.
 Must the new Foe, quite
 juttle out the old Friend?
 May I not with him
 continue some Com-
 merce of Kindnesse?
 Though the Amity bee
 broken on his side, may
 not I preserve my Coun-
 ter-part entire? Yet how
 can I be Kind to him,
 without being cruell to
 my self, and *thy cause*. O
 guide my shaking hand,
 to draw so small a line,
 straight; or rather because
 I know not how to car-
 ry

ry my selfe towards him
in this Controversie, ever
bee pleased to take away
the *Subject of the Question*
and speedily to recon
cile these unnaturall di
ferences.

V.

Lord,

MY voyce by Na
ture is harsh, and
untunable, and it is vaine
to lavish any Art to be
ter it. Can my singing of
Psalmes bee pleasing to
thy Eares, which is un
pleasant to my owne
yet though I cannot
Chaunt with the Night
tingale

Meditation.

9

lingale, or Chirp with the
Black Bird, I had rather
Chatter with the * Swal- * Eſay 38.
low, yea, rather Croake 14.
with the Raven, then bee
altogether ſilent. Hadſt
thou given mee a better
voice, I would have prai-
ſed thee with a better
voice. Now what my
Muſick wants in ſweet-
neſſe, let it have in ſenſe,
ſinging praiſes with * un- * Pſal. 47.
derſtanding. Yea Lord,
Create in mee a New
Heart, (therein to make
* Melody) and I will * Ephes.
bee contented with my 3. 19.
Old voyce, untill, in thy
due Time, being admit-
ted into the Quire of
Heaven,

Heaven. I have another
more Harmonious, be-
stowed upon me.

VI.

Lord,

Within a little Time
I have heard the
same Precept in sundry
Places, and by severall
Preachers pressed upon
me. The Doctrine seem-
eth to haunt my Soul,
whither soever I turn it
meets me. Surely this is
from thy Providence, and
should be for my profit.
Is it because I am an ill
Proficient in this point,
that I must not turn over

Meditations.

II

a new lease, but am still
kept to my old Lesson?

* Peter was grieved, be- * John
cause our Saviour laid 21. 13.
unto him the third time,
Lovest thou me? But I
will not be offended at
thy often inculcating the
same Precept. But rather
conclude, That I am
much concerned therein,
and that it is thy pleasure,
that the Naile should be
soundly fastned in mee,
which thou hast knockt
in with so many Ham-
mers.

VII.

Lord,

BEfore I commit a sin,
it seems to mee so
shallow

shallow, that I may wade
 thorow it dry-shod, from
 any Guiltinesse: But when
 I have committed it, it of
 ten seems so deep, that
 I cannot escape without
 drowning. Thus I am
 alwayes in the Extremi
 ties: Either my finnes are
 so small that they need
 not my Repentance, or
 so great that they cannot
 obtain thy Pardon: Lend
 mee, O Lord, a Reed out
 of thy Sanctuary, truely
 to measure the dimens
 ion of my offences. But
 O! as thou revealest to
 mee, more of my Misery
 reveale also more of thy
 Mercy. O! Lest if my
 wounds,

wounds, in my Apprehension, gape wider then thy Tents, my Soul run out at them. If my Badnesse seeme bigger then thy goodnesse, but one hair's breadth, but one moment, that's room and time enough for mee to run to eternall despair.

VIII.

Lord,
I Do discover a Fallacy, whereby I have long deceived my self. Which is this: I have desired to begin my Amendment, from my Birth day, or from the first day of the Yeer,

Yeer, or from some Eminent Festivall, that so my Repentance might bear some Remarkable date. But when those dayes were come, I have adjourned my Amendment to some other time. Thus whilst I could not agree with my self when to Start, I have almost lost the Running of the Race. I am resolved thus to be-fool my self no longer. I see no day to *To day*, the instant time is alwayes the fittest time. In

* *Nebuchadnezzars Image*, Ref
 the lower the Members,
 the courser the Metall,
 the further off the Time,
 the

* Dan. 2.
 33.

the more unfit. To day
 is the Golden Opportuni-
 ty, to morrow will be the
 Silver Season, next day,
 but the Brazen one, and
 so long, till at last I shall
 come to the *Toes of Clay*,
 and be turned to dust.
 Grant therefore that * 10 * *Ps.*
day I may hear thy voice. 95. 7.
 And if this day be ob-
 scure in the calender, and
 remarkable in it self for
 nothing else, give me to
 make it memorable in my
 soul thereupon, by thy
 Assistance, beginning the
 Reformation of my life.

IX.

Lord,

I Saw one, whom I knew
 to be notoriously Bad
 in great Extreimity. It
 was hard to say whether
 his former wickednesse or
 present Want were the
 greater; If I could have
 made the distinction,
 could willingly have fed
 his Person, and starved
 his Profanenesse. This
 being impossible, I adven-
 tured to relieve him. For
 I know, that among
 many Objects, all of them
 being in extream Mis-
 eries, Charity, though
 shoot

shooting at Random, cannot misse a right Mark. Since, Lord, the Party, being recovered, is become worse then ever before, (Thus they are always impaired with affliction, who thereby are not improved) Lord, count me not accessary to his Badnesse, because I relieved him. Let me not suffer harm in my self, for my desire to do good to him. Yea, Lord be pleased to clear my Credit amongst men, that they may understand my hands according to the simplicity of my heart. I gave to him onely in
B 2 hope,

hope, to keep the Stock alive, that so afterwards it might be better grafted. Now, finding my self deceived, my almes shall return into my own bosom.

X.

Lord,

THy Servants are now praying in the church, & I am here staying at home, detained by necessary Occasions, such as are not of my seeking but of thy sending, my Care could not prevent them, my Power could not remove them. Wherefore, though I cannot go

to Church, there to sit
down at Table with the
rest of thy Guests, be plea-
sed, Lord, to send mee a
dish of their Meat hi-
ther, and feed my soul
with holy thoughts. * *El-* * Num.
dad and *Medad*, though 11.26.
staying still in the Camp,
(no doubt on just cause)
yet prophesied as well
as the other Elders.
Though they went not
out to the Spirit, the Spi-
rit came home to them.
Thus never any dutifull
Child lost his Legacy for
being absent at the ma-
king of his Fathers will, if
at the same time he were
employed about his Fa-
thers

thers businesse. I fear too many at Church, have their Bodies there, and minds at home. Behold in exchange my Body here and heart there. Though I cannot pray with them I pray for them. Yea, this comforts me I am with thy Congregation, because I would be with it.

XI.

Lord,

I Trust thou hast pardoned the bad Examples I have set before others, be pleased also to pardon mee the sinne which

which they have committed, by my bad Examples. (It is the best manner in thy Court, to hear Requests upon Requests. If thou hast forgiven my Sinnes, the Children of my Corrupt Nature, forgive me my Grand-children also. Let not the Transcripts remain, since thou hast blotted out the Originall. And for the Time to come, blesse me with Barrennesse in bad Actions, and my bad Actions with Barrennesse in procreation, that they may never beget others, according to their likeness.

XII.

Lord,

WHat faults I correct in my Sonne. I commit my self: I beat him for dabling in the dirt, whilst my own Soule doth wallow in Sinne: I beat him for crying to cut his own Meat, yet am not my self contented with that state thy Providence hath carved unto me: I beat him for crying when he is to go to sleep, and yet I fear I myself shall cry, when thou callest me to sleep with my Fathers. Alas, I am
more

Meditations.

more Childish then my
Child, and what I inflict
on him, I justly deserve
to receive from thee:
Onely here is the diffe-
rence: I pray and desire
that my Correction on
my Child, may do him
good; It is in thy power,
Lord, to effect, that thy
Correction on me, shall
do me good.

XIII.

Lord,

I Perceive my soul deep-
ly guilty of Envie. By
my good will, I would
have none Prophecie, but
mine own * *Moses*, I had

* *Num.*

B 5

ra- 11 28.

rather thy work were undone, then don better by another, then by my selfe. Had rather thy Enemie were all alive, then that I should kill but my *thousand*, and others their ten thousands of them. My Corruption repines at other mens better Parts, as if what my Soul wants of them in Substance she would supply in swelling. Dispossesse me, Lord, of this bad Spirit, and turn my Envie into holy Emulation. Let me labour to exceed them in pains, who excell me in parts, and knowing that my sword in cutting downe sinne,

finne, hath a duller Edge,
 let me strike with the
 greater force; Yea, make
 other Mens Gifts to be
 mine, by making mee
 thankfull to thee for
 them. It was some com-
 fort to *Naomi*, that wan-
 ting a sonne her self, she
 brought up * *Ruth's* child * *Ruth.*
 in her bolom. If my soul 4. 16.
 be too old to be a Mother
 of Goodnesse, Lord, make
 it but a dry-nurse. Let me
 feed, and foster, and nou-
 rish, and cherish the Gra-
 ces in others, honouring
 their Persons, praising
 their Parts, & glorifying
 thy Name, who hast given
 such gifts unto them.

XIIII.

Lord,

WHen young, I have almost quarrelled with that Petition in our Liturgie, *Give peace in our time*, O Lord; Needleſſe to wiſh for light at Noon-day; for then Peace was ſo Plentifull; no feare of Famine; but ſuſpition of a forfeit thereof. And yet, how many good Comments was this Prayer then capable of? *Give Peace*, that is, continue and preſerve it; *Give peace*, that is, Give us hearts worthy of it, and thankful for it. *In our time*, that is, All

our

our Time: for there is more besides a fair Morning required to make a fair Day. Now I see the Mother had more Wisdom then her Son. The Church knew better then I, how to pray. Now I am better informed of the necessity of that Petition. Yea, with the daughters of the * Horfleece, I have need to cry, ** Prov. 30. 15. Give, give Peace in our Time, O Lord.*

XV.

Lord,

VNruly souldiers command poor People to open
open

open them their doors, otherwise threatening to break in. But if those in the house knew their own Strength, it were easie to keep them out; seeing the doors are Threa'ning Proof, and it is not the breath of their Oaths can blow the Locks open. Yet silly Souls being affrighted, they obey, and betray themselves to their violence. Thus *Satan* serves me, or rather thus I serve my selfe. When I cannot be forced I am fool'd out of my Integrity. He cannot Constrain, if I do not Consent. If I do but keepe
Po-

Possession, all the *Posse* of Hell, cannot violently eject me: But I cowardly surrender to his Summons. Thus there needs no more to my undoing, but my self.

XVI.

Lord,

WHen I am to Travell, I never use to provide my self, till the very Time; Partly out of Laziness, loath to be troubled till needs I must; partly out of Pride, as presuming all necessaries for my Journey will wait upon me at the instant. (Some say

say this is Schollers fashion, and it seemes by following it, I hope to approve my selfe to be one. However, it often comes to passe, that my Journey is finally stopt; through the Narrownessse of the Time to provide for it. Grant, Lord, that my confess'd Improvidence in Temporall, may make me suspect my Providence in Spirituall matters. * *Solomon* saith, *Man goeth to his long Home.* Short Preparation will not fit so long a Journey. O let mee not put it off to the last, to have my
 * *Oile to buy, when I am*
 to

Ecclef.
12.5.

* Mar. 25.
10.

to burn it. But let mee
so dispose of my self, that
when I am to die, I may
have nothing to do but
to die.

XVII.

Lord,

WHen in any wri-
ting, I have oc-
casion to insert these pas-
sages, *God willing, God len-
ding me life, &c.* I ob-
serve, Lord, that I can
scarce hold my hand
from incircling these
words in a Parenthesis,
as if they were not Essen-
tiall to the Sentence, but
may as well be left out,
as

as put in. Whereas indeed they are not onely of the *Commission at large*, but so of the *Quorum*, that without them all the rest is nothing, wherefore hereafter I will write those words fully and fairely without any inclosure about them. Let Criticks censure it for bad Grammar, I am sure it is good Divinitic.

XVI. I.

Lord,

MAny temporall matters, which I have desired, thou hast denyed me; It vext me for the present,

present, that I wanted
my will. Since, conside-
ring in cold blood, I
plainly perceive, had that
which I desired beene
done, I had been undone;
Yea, what thou gavest
me, in stead of those
things which I wished,
though lesse toothsome
to me, were more whol-
some for me. Forgive, I
pray, my former anger,
and now accept my hum-
ble thanks. Lord grant
mee one suite, which
is this; Deny me all suits
which are bad for me:
when I Petition for what
is unfitting, O let the
King of *Heaven*, make use
of

Num. II.
33.

of his *Negative* *Voyce*.
Rather let me fast then
have * *Quailes* given with
intent that I should be
choaken in eating them.

XIX.

Lord,

THis day I disputed
with my selfe, whe-
ther or no I had said my
prayers this Morning.
And I could not call to
mind any remarkable
passage, whence I could
certainly conclude that
I had offered my Prayers
unto thee. Frozen Affe-
ctions, which left no
Spark of Remembrance
behind them! Yet at last

I

I hardly recovered one
Token, whence I was as-
sured that I had said my
Prayers. It seemes I had
said them and *inely said*
them, rather by heart then
with my heart. Can I
hope that thou wouldest
remember my Prayers,
when I had almost for-
gotten that I had pray-
ed? Or rather have I
not cause to feare that
thou remembrest my
Prayers too well, to pu-
nish the Coldnesse and
Badnesse of them? Alas!
are not Devotions thus
done, in effect left un-
done? Well * *Jacob* advi-
sed his Sonnes, at their
second

en. 43

G I

second going into Egypt
 Take double Money in
 your hand ; peradven-
 ture it was an oversight
 So, Lord, I come with
 my second morning Sa-
 crifice: Be pleased to ac-
 cept it, which I desire, and
 endeavour to present
 with a little better Devo-
 tion, then I did the for-
 mer.

X X.

Lord,

THe motions of the
 Holy Spirit, were
 formerly frequent in my
 heart; But, alas, of late
 they have been great-
 ly straitened

Strangers. It seems they did not like their last entertainment, they are so loath to come againe. I feare they were * *grieved*, * Eph. 4.3. that either I heard them not attentively, or beleev-
 ed them not faithfully, or practised them not conscionably. If they be pleased to come againe, this is all I dare promise, that they do deserve, and I do desire they should be well used. Let thy holy Spirit be pleased, not onely to stand before the door and * knock, but also * Revel. 3.20. to come in. If I do not open the door, it were too unreasonable to request

quest such a Miracle to
come in, when the doors were
shut, as thou did'st to the
 * Ioh. 20. * Apostles. Yet let me
 19. humbly beg of thee, that
 thou wouldest make the
Iron Gate of my heart open
 Acts 12. *of its own * accord.* Then
 19. let thy Spirit bee pleased
 to *sup in my heart,* I have
 given it an Invitation, and
 I hope I shall give it
 room. But O thou that
 sendest the Guest, send
 the Meat also, and if I be
 so unmannerly, as not to
 make the holy Spirit
Welcome, O ! let thy effe
 ctuall Grace, make me
 to make it *welcome.*

XXI.

Lord,

I Confesse this Morning I remembered my Breakfast, but forgot my Prayers. And as I have returned no praise, so thou mightest justly have afforded me no Protection. Yet thou hast carefully kept me to the middle of this day, and intrusted me with a new debt, before I have paid the old score. It is now Noon, too late for a Morning, too soon for an Evening Sacrifice. My corrupt Heart prompts me to put off my Prayers
C till

till night, But I know
too well, or rather too ill
to trust it. I feare if till
night I deferre them, in
night I shall forget them.
Be pleased therefore now
to accept them. Lord le
not a few hours the later
make a breach: Especial
ly seeing (be it spoken
not to excuse my Negl
gence but to imploresh
Pardon) a thousand yeer
in thy sight are but as ye
sterday. I promise here
after by thy Assistance
bring forth fruit in due
Season. See how I am
ashamed the Sun should
shine on mee, who now
newly start in the Race

of my Devotions, when
he like a Gyant hath run
more then half his course
in the Heavens.

XXII.

Lord,
THis day casually I am
fallen into a bad
company, and know not
how I came hither or
how to get hence. Sure
I am, not my improvi-
dence hath run me, but
thy Providence hath led
me into this danger. I was
not wandring in any base
by-path, but walking in
the high way of my Vo-
cation; wherefore, Lord,

C 2

thou

thou that calledst me hither, keep me here. Stop their mouths that they speak no Blasphemy, stop my ears that I hear none; or open my mouth soberly to reprove what I heare. Give mee to guard my self, but Lord Guard my Guarding of my self. Let not the smock of their Badnesse, put out my eyes, but the shining of my innocency lighten theirs. Let mee give Physick to them, and not take Infection from them. Yea, make me the better for their badnesse. Then shall their bad Company, be to me like the

h
o
e
o
ca
th
a
co
Dirt of Oysters, whose
mud hath sope in it, and
doth rather scour, then
defile.

XXIII.

Lord,

O Ften have I thought
with my self, I will
sinne but this *one Sinne*
more, and then I will re-
pent of it, and of all the
rest of my finnes toge-
ther. *So foolish was I, and*
ignorant. As if I should
be more able to pay my
Debts, when I owe more:
Or as if I should say, I
will wound my friend
once againe, and then I

C 3

will

* Gen. 7.
2.

will lovingly shake hands
with him: but what if
my friends will not shake
hands with me? Besides,
can one commit one sin
more, and but one sinne
more? Unclean Crea-
tures went by couples in-
to the * Arke. Grant
Lord, at this instant I may
break off my badnesse,
otherwise thou might
justly make the last
minute, wherein I do sin
on earth, to bee the last
minute wherein I shall
sin on earth, and the first
wherein thou might'st
make me suffer in an ano-
ther place.

XXIIII.

Lord,

THE Preacher this day
came home to my
heart. A left-handed
Gibionite with his * Sling, Judges
9.16.
hit not the Mark more
sure, then he my Darling
Sinnes. I could find no
fault with his Sermon,
save onely that it had too
much Truth. But this I
quarrelled at, that hee
went farre from his
Text to come close to
me, and so was faulty
himself in telling me of
my faults. Thus they
will creep out at small

Crannies, who have
mind to escape; and yet
I cannot deny, but that
that which hee spake
(though nothing to that
Portion of Scripture
which hee had for his
Text) was according to
the Proportion of Scrip-
ture. And is not thy
Word in generall the
Text at large of every
Preacher? Yea, rather I
should have concluded,
that if hee went from his
Text, thy goodnesse sent
him to meet me: For
without thy guidance it
had been impossible for
him so truly to have
trac'd the intricate tur-
nings

nings of my deceitfull
heart.

XXV.

Lord,

BE pleased to shake my
Clay Cottage, before
thou throwest it down.
May it totter a while, be-
fore it doth tumble. Let
me be summoned before
I am surpriz'd. Deliver
mee from *Sudden Death*.
Not from Sudden Death,
in respect of it self, for
I care not how short my
passage be, so it be safe.
Never any weary Tra-
veller complained, that
he came too soon to
C 5 his

his Journeys end. But let
it not be Sudden in re-
spect of mee. Make mee
alwayes ready to receive
Death. Thus no Guest
comes unawares to him,
who keeps a Constant
Table.

Scripture



SCRIPTURE

Observations.

I.

L O R D,

IN the Parable of the four sorts of Ground where-
on the Seed was sown, the * last alone proved ^{Math 13.} 8.
fruitfull. There, the bad were more then the good : But amongst the Servants Two improved their * Talents, or Pounds, * Luke 19. 20.
and * One onely buried them.

Ma tth.

2.

them. There the Good were more then the Bad. Again, amongst the ten Virgins, five were wise, and five* Foolish: There the Good and Bad were equall. I see that concerning the number of the Saints, in Comparison to the Reprobates, no Certaintie can bee collected from these Parables. Good Reason, for it is not their Principall purpose to meddle with that point. Grant that I may never rack a Scripture *Similie*, beyond the true intent thereof; left in stead of Sucking Milk, I squeeze Blood out of it.

I L

II.

Lord,

THou didst intend
from all Eternity to
make Christ the Heire
of all. No danger of dis-
inheriting him, thy onely
Sonne, and so well deser-
ving. Yet thou sayst to
him, * *Aske of me and I will give thee the Heathen
for thine inheritance, &c.* Psal. 2. 9.
This Homage he must do,
for thy Boon to beg it. I
see thy goodnes delights
to have thy favours sued
for, expecting we should
crave, what thou inten-
dest we shall have; That
so, though we cannot
give

give a full price, we may take some paines for thy favours, & obtain them, though not for the merit by the meanes of our Petitions.

III.

Lord,

I Find that *Exekiel* is in his Prophecies, stiled Ninety Times, and more by this Appellation, *Sonne of man*, and yet surely, not once oftner then there was need for. For he had more Visions then any one (not to say the all) of the Prophets of his time. It was necessary there.

therefore, that his Mortall Extraction should often bee sounded in his Eares, *Sonne of man*, lest his frequent Conuersing with Visions, might make him mistak himself, to be some Angell. Amongst other Revelations, it was therefore needfull, to reveale him to himself; *Sonne of man*, lest seeing many Visions might have made him blind with spirituall Pride. Lord, as thou increasest thy Graces in me, and Favours on me, so with them daily increase in my soul the Monitors, and Remembrancers of my

my Mortality. So shall
my Soul be kept in a
good Temper, and hum-
ble deportment towards
thee.

I V.

Lord,

Gen. 28.

.2.

I Read how * *Jacob*
(then onely accompa-
nied with his staffe)
vowed at Bethell, that if
thou gavest him but Bread
and Rayment, he would make
that place thy House. After
his return, the Condition
on thy side, was over-
performed, but the Ob-
ligation on his part,
wholly neglected : For
when

when thou hadst made
 his Staffe to swell, and
 to break into two Bands,
 he, after his return, turn'd
 * Purchaser, bought a * Gen. 33.
 field in *Shalem*, intending 19.
 there to set up his rest.
 But thou art pleased to
 be his Remembrancer in
 a new Vision, and to spur
 him afresh, who tired in
 his Promise. * Arise, goe * Gen. 35.
 to *Bethel* and make there 1.
 an Altar, &c. Lord, if rich
Jacob forgot what poore
Jacob did promise, no
 wonder if I be bountifull
 to offer thee, in my af-
 fliction, what I am nig-
 gardly to perform in my
 Prosperitie. But O! take
 not

not advantage of the forfeitures, but be pleased to demand payment once againe. Pinch mee into the Remembrance of my promises, that so I may re-inforce my old Vow with new Resolutions.

V.

Lord,

I Read when our Saviour was examined in the High Priests Hall that *Peter* stood without till *John* (being his Spokes-man to the Maid that kept the door) procured his Admission in. *John* meant to let him

* *Iohn.*
18.16.

him out of the cold, and
not to let him into a Tem-
ptation, but his courtesie
in intention, proved a
mischief in Event, and the
Occasion of his denying
his Master. O let never
my kindnesse concur in
the Remotest degree, to
the damage of my
friend. May the Chaine
which I sent him for an
Ornament, never prove
his Fetters. But if I
should be unhappy here-
in, I am sure thou wilt
not punish my good will,
but pitty my ill suc-
cesse.

VI.

Lord,

* 1 Cor.
10.13.

THe Apostle saith to the * *Corinthians*, *God will not suffer you to be tempted above what you are able. But how comes he to contradict himself, by his own confession, in his next Epistle? Where speaking of his own sickness, he saith, * We were pressed out of measure above strength. Perchance this will be expounded by propounding another riddle of the same Apostles. Who praising * Abraham saith, that against hope he beleevved in hope. The*

* 2 Cor.
1.8.

* Rom. 4.
18.

is, against Carnall Hope,
 he beleev'd in Spirituall
 Hope. So the same
 wedge wil serve to cleave
 the former difficulty.
Paul was pressed above
 his Human, not above his
 Heavenly strength. Grant
 Lord, that I may not
 mangle, and dismember
 thy Word, but study it
 intirely, comparing one
 place with another: For
 Diamonds onely can cut
 Diamonds, and no such
 Comments on the Scrip-
 ture, as the Scripture.

VII.

Lord,

I Observe that the vul-
 gar Translation reads
 the

* 2 Pet, I.
10.

the Apostles Preceptake
thus, *Give diligence* Con
make your Calling and posit
lection sure by Good Works tice
But in our English Test Prec
ments these words Con
good Works are left out
It grieved me at the fir
to see our Translation de
fective; but it offends Lord
me afterwards, to see the
other Redundant. For
those words are not in
the Greek, which is the
Originall. And it is a four
ill work, to put good
works in, to the corrup
tion of the Scripture
Grant Lord, that though
we leave *Good Works* out
in the Text, wee may
take

make them in, in our
Comment. In that Ex-
position which our Pra-
ctice is to make on this
Precept, in our Lives and
Conversations.

VIII.

Lord,

I Find the Genealogie
of my* Saviour, strange-
ly Chequered with four
remarkable Changes in
four immediate Genera-
tions. Mat. 1.7.
8.

I Rehoboam begat Abi-
am, that is, a bad Fa-
ther, begat a bad
Son.

XI Abiam begat Asa;
that

Scripture

that is, a bad Fa-
ther a good Son.

3 *Afa* begat *Iehosaphat*
that is, a good Fa-
ther a bad Son.

4 *Iehosaphat* begat *A-
ram*; that is, a good
Father a good Son.

I see, Lord, from hence
that my Fathers Piety
cannot be entailed, that
bad News for me. But
I see also, that Actual
Impiety is not always
hereditary, that's good
News for my Sonne.

IX.

Lord,

WHen in my daily Service I reade *Dauids* Psalmes, Give me to alter the Accent of my soul, according to their severall Subjects: In such Psalmes, wherein he confesseth his Sinnes, or requesteth thy Pardon, or praiseth for former, or prayeth for future favours, in all these give me to raise my soul to as high a pitch as may be. But when I come to such Psalmes, wherein he curseth his Enemies, **O**
D there

there let me bring my
 soul down to a lower
 note. For those words
 were made onely to
David's mouth. I have
 the like breath, but not
 the same Spirit to pro-
 nounce them. Nor let
 me flatter my self, that
 is lawfull for me, w^h
David, to curse thine
 enemies, lest my deceitful
 heart intitle all mine En-
 mies to be Thine, and
 what was Religion in *Da-
 vid*, prove Malice in me
 whil'st I act Revenge un-
 der the Pretence of Pi-
 ety.

O, say not thus, I will
 curse mine Enemies
 as *David* did.

Observations.

63

X.

Read of the two Witnesses, * *And when they* * Rev. 11.
have finished their 7:
testimony, the Beast that
cometh out of the bottom-
less Pit, shall make Warre
against them, and shall o-
vercome them, and kill
them. They could not
be kill'd whilst they
were doing, but when
they had done their
work; during their im-
ployment they were in-
vincible. No better Ar-
mour against the darts of
Death, then to be busied
in thy Service. Why art

D 2

thou

thou so heavy, O my
soul? No Malice of man
can Antidate my end
Minute, whilst my Ma-
ker hath any work for
to do. And when all my
daily task is ended, what
should I grudge then
go to Bed?

X X.

Lord,

* Matth.
17.1.

I Read at the Transfig-
uration that * Peter,
James, and John, were ad-
mitted to behold Christ
but Andrew was exclu-
ded. So again at the
raising of the daughter of
Zairus.

Observations.

67

the ruler of the * Syna- * Mark. 5.
ogue, these three were 37.
Peter, & *Andrew* shut out;
lastly, in the * Agony * Mark.
the aforesaid three were 14. 33.
called to bee witnesses
thereof, and still *Andrew*
left behind. Yet he was
Peters brother, and a good
man, and an Apostle, why
did not Christ take the
two pair of brothers? was
it not pity to part them?
But mee thinks I seeme
more offended thereat,
then *Andrew* himself was,
whom I find to expresse
no discontent, being plea-
sed to bee accounted a
loyall Subject for the ge-
nerall, though he was no
D 3 favourite

favourite in these particulars. Give mee to be pleased in my self, thankfull to thee, what I am, though I am not equall to others personall perfections. These such peculiar Priviledges are courtesies from thee when given, and no merites to us when denyed.

XII.

Lord,

SAint Paul teacheth the Art of heavenly transformation how to make a new Simon of an Old. *(*)saith he) walk, of which I have told you often,*

* Phil.
3.18.

now tell you weeping, that they are Enemies to the Crosse of Christ. Formerly he had told it with his tongue, but now with his tears, formerly he taught it with his words, but now with his weeping. Thus new affections make an old Sermon new. May I not, by the same proportion, make an old Prayer new? Lord, thus long I have offered my prayer dry unto thee, now, Lord, I offer it wet. Then wilt thou own some new Addition therein, when, though the Sacrifice bee the same, yet the dressing of it is different, being

steep't in his Tears, who
bringeth it unto thee.

XIII.

Lord,

I Read of my Saviour,
That when he was in
the wilderness, * *then the*
Devill leaveth him, and be-
hold. Angels came and mi-
nistred unto him. A great
change in a little time.
No twilight betwixt
night and day. No Pur-
gatory-condition betwixt
Hell and Heaven, but in-
stantly, when out Devill,
in Angell. Such is the
case of every solitary
Soul. It will make com-
pany

• *Math.*
4. II.

pany for it self. A musing
mind will not stand Neu-
ter a Minute, but present-
ly side with Legions of
good or bad thoughts.
Grant therefore, that my
soul, which ever will
have some, may never
have bad Company.

XIV.

Lord;

[Read how *Cushi*, and
AbimaaZ ran a Race,
who first should bring
Tidings of Victory
to *David*. *AbimaaZ*,
though last setting forth,
came first to his Journeys
end; Not that he had the
fleeter

* 2 Sam.
18. 23.

fleeter feet, but the better
brains, to chuse the
way of most advantage.
For the Text * saith, *Ahimaaz ranne by the way
of the Plain, and overcame
Cushi.* Prayers made to
God by Saints, fetch a
needleffe compasse a-
bout. That is but a rough
and un-even way. Besides
one Steep Passage there
in, questionable whether
it can be climbed up, and
Saints in Heaven made
sensible of what we say
on Earth. *The way of the
plain, or plain way, both
shortest, and surest, is, Call
upon me in the time of
Trouble.* Such Prayers
(though

(though starting last) will
come first to the mark.

X V.

Lord,

THis morning, I read a
Chapter in the Bible,
& therein observ'd a me-
morable Passage, where-
of never I took notice be-
fore. Why now, and no
sooner did I see it?
Formerly, my Eyes were
as open, and the Letters
as legible. Is there not a
thin Vaile laid over thy
Word, which is more ra-
nified by reading, and at
last wholly worn away?
Or was it because I came
with more appetite then
before?

before? The Milk was
 alwayes there in the
 brest, but the Child till
 now was not Hungry en-
 nough to find out the
 Teat. I see the Oile of
 thy Word will never
 leave increasng whil'st
 any bring an empty Bar-
 rell. The Old Testament,
 will still be a New Testa-
 ment to him, who comes
 with a fresh desire of In-
 formation.

XVI.

Lord,

*Exod.
 12.41.

AT the first * Passeeo-
 ver, God kept touch
 with the Hebrews very
 Punctually: *At the end of*
the

the four hundred and thirty
 years, in the self same day it
 came to passe, that all the
 Hosts of the Lord went out
 of the Land of Egypt; but at
 the first Easter God was
 better then his word.
 Having promised, that
 Christ should lie but three
 dayes in the Grave, his
 Fatherly affection did
 run to relieve him. By
 a Charitable Synecdoche,
 two pieces of dayes were
 counted for whole ones.
 God did cut the work short
 in * righteousness. Thus
 the measure of his Mercy
 under the Law was full,
 but it ranne over in the
 Gospell.

* Rom.
 9.28.

* Heb. 13. 5. *Lord,*

THe * Apostle dissuadeth the Hebrews from Covetousnesse, with this Argument, because God said, *I will not leave thee nor forsake thee.* Yet I find not, that God ever gave this Promise to all the Jews, but he spake it onely to * *Joshua* when first made Commander against the Canaanites. Which, (without violence to the Analogie of faith) the Apostle applyeth to all good men in generall. Is it so that we are Heirs apparant to all promises made to thy servants

vants in Scripture? Are
the Charters of Grace
granted to them, good to
me? Then will I say
with *Iacob*, * *I have enough.* * Gen 45.
But because I cannot in- 28.
title my self to thy pro-
mises to them, except I
imitate their piety to
thee; grant I may take
as much Care in follow-
ing the one, as comfort
by applying the other.

XVIII.

Lord,
I Read that thou didst
make * Grasse, Hearbs, * Gen. I.
and Trees, the third day. 12.
As for the Sun, * Moon,
and Stars, thou madest * Gen. I.
them 16.

them on the fourth day
of the Creation. Thus
at first thou didst con-
fute the folly of such
who maintain that al Ve-
getables in their growth
are inflaved to a necessa-
ry, and unavoidable de-
pendance on the Influen-
ces of the Stars. Where-
as Plants were even
when Planets were not.
It is false, that the Mary-
gold followes the Sunne,
whereas rather the Sunne
followes the Mary-gold,
as made the day before
him. Hereafter I will ad-
mire thee more, and feare
Astrologers lesse; Not
affrighted with their
dolefull

layolefull predictions of
 dearth and Drowth, col-
 lected from the Com-
 plexions of the Planets.
 Must the Earth of Ne-
 cessity bee Sad, because
 some ill-natured Star is
 fallen? as if the Grasse
 could not grow without
 losing it leave. Whereas
 the power, which made
 Harbs, before the Stars,
 can preserve them with-
 out their propitious, yea,
 against their Malignant
 Aspects.

XIX.

Lord,

Read how *Paul* writing
 from *Rome*, spake to
 * *Phile-*

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of the Creation. Thus
at first thou didst con-
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 asking it leave. Whereas
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 Herbs, before the Stars,
 can preserve them with-
 out their propitious, yea,
 against their Malignant
 Aspects.

XIX.

Lord,

Read how *Paul* writing
 from *Rome*, spake to
 * *Phile-*

* Phile-
mon.

Vers. 22.

* *Philemon*, to prepare
him a lodging hoping to
make use thereof, yet we
find not, that he ever did
use it, being Martyred
not long after. However
hee was no loser, who
thou didst lodge in
higher Mansion in Hea-
ven. Let me alwayes be
thus deceived to my ad-
vantage. I shall have
cause to complaine
though I never wear the
new cloaths fitted for me
if, before I put them on
death cloath mee with
glorious Immortality.

X X.

Lord,

WHen our Saviour sent his Apostles abroad to Preach, he enjoined them in one * Gospell, *Possesse nothing, neither shooes nor staffe.* But it is said in another * Gospell, *And hee commanded them, that they should take nothing, for their Iourney, save a Staffe onely.* The Reconciliati-
* Matth. 10.10.
* Mark, 6.8.
on is easie. They might have a Staffe, to speake them Travellours, not Souldiers: One to walke with, not to warre with; a Staffe which was a Wand,

Wand, not a Weapon.
 But Oh! in how dole-
 full dayes do wee live,
 wherein Ministers are
 not (as formerly) arm'd
 with their Nakednesse,
 but need Staves and
 Swords too, to defend
 them from violence.

XXI.

Lord,

I Discover an arrant La-
 zinessse in my soul. For
 when I am to read a
 Chapter in thy Bible, be-
 fore I begin it, I looke
 where it endeth. And if
 it endeth not on the same
 side, I cannot keep my
 hands from turning over
 the

the leaf, to measure the length thereof on the other side; If it swells to many Verses I begin to grudge. Surely my heart is not rightly affected. Were I truely hungry after heavenly Food, I would not complaine of the greatest Messe of meat. Scourge, Lord, this lazinesse out of my Soul, make the reading of thy Word, not a penance, but a pleasure unto me, teach me that as amongst many heaps of Gold, all being equally pure, that is the best, which is the biggest, so I may esteem that Chapter in thy Word,
the

the best that is the longest.

XXII.

Lord,

I Find *David* making a Syllogisme, in Mode and Figure, two propositions he perfected.

* *Psal. 66.* 18 *If I regard Wickednesse in my heart, the Lord will not heare me.*

19 *But verily God hath heard me, he hath attended to the voyce of my Prayer.*

Now I expected that *David* should have concluded thus :

Therefore I regard not wickednesse in my heart.

But far otherwise he concludes.

on- 20 Blessed be God, who hath
not turned away my
Prayer nor his Mercy
from me.

Thus David hath decei-
ved, but not wronged
me. I look't that hee
should have clapt the
Crown on his own, and
he puts it on Gods head.
I will learn this Excellent
Logick; For I like Da-
vids better then *Aristotles*
Syllogismes, That whatso-
ever the premisses bee, I
make Gods Glory the
conclusion.

XXIII.

Lord,

Wise * *Agur* made Prov. 30.
it his wish, Give 9.
me

me not poverty, lest I steal
and take the Name of
God in vain. He saith not
Lest I steal, and be caught
in the manner, and then
be stockt or whipt,
branded, or forc'd
four-fold Restitution,
put to any other shame-
full or painefull punish-
ment. But hee saith
lest I steal, and take
Name of my God in vain.
That is, lest professing
to serve thee, I confute
my good profession, with
bad conversation. That
thy children count sinne
to bee the greatest sinne
in sinne, as being more
sensible of the wound
then

they therein give to the
glory of God, then of all
the Stripes that man may
lay upon them for punish-
ment.

XXIV.

Lord,
I Read that when my
Saviour dispossessed
the Mans * Sonne of a * Mark. 9.
Devill, he enjoyned the 25.
Evill Spirit to come out of
him, and enter no more into
him. But I find that when
my Saviour himself was
tempted of * Satan, the * Luke 4.
Devill departed from him 13.
but for a Season. Recreat-
ing, as it seemes, with
him, and to returne. How
came it to passe, Lord,
E that

that hee who expell
 him finally out of others
 did not propell him lo
 from himself? Sure it doe
 not follow, that because
 hee did not, hee coul
 not do it. Or that hee
 was lesse able to help
 himself, because he was
 more charitable to re
 lieve others. No, I see
 my Saviour was pleased
 to shew himself a God
 in other mens matters
 and but a man in such
 cases wherein he himself
 was concerned. Being
 contented still to be temp
 ted by Satan, that his suf
 ferings for us, might cause
 our conquering through
 him.

XXV.

Lord,

Annes and * Iambres the * 2 Tim.

Apes of Moses and 3.8.

Aaron, imitated them

in turning their Rods in-

to Serpents; Onely here

was the difference: *Aa-*

rms * Rod devoured their

Rods. That which was

* Exod: 7.
12.

solid and substantiall la-

sted, when that which

was flight, and but see-

ing, vanished away.

was an active Fancie in

outward expressions

may imitate a lively

faith. For matter of Lan-

uage, there is nothing

what Grace doth do, but

E 2

Wit

Wit can Act. Onely the
 difference appeares
 the continuance: Wit
 but for fits and flashes
 Grace holds out, and
 lasting; And, good Lord
 of thy goodnesse, give
 to every one that truly
 desires it.

HISTO



HISTORICALL Applications.

I

THe English Amb-
bassadour some
yeers since, pre-
vailed so farre with the
Turkish Emperour, as to
perswade him to hear
some of our English Mu-
sick, from which (as from
other LiberaH Sciences)
both Hee and his Nation
were naturally averse.
But it happened that the

Musitians were so long in tuning their Instruments, that the Great Turk distasting their Tediouſness, went away in discontent, before their Musick began. I am affraid, that the differences, and dissentions betwixt Christian Churches, (being so long in reconciling their discords) will breed in Pagans, such a dislike of our Religion, as they will not be invited to attend thereunto.

II.

A Sibyl came to Tarquinus Superbus King of

Applications.

93

of Rome, and * offered to * M Varro,
fell unto him three *Solinus,*
Tomes of her Oracles: *Plinius,*
Halicar.
He, counting the *Ec.*
price too high, refused to
buy them. Away she went
and burnt one Tome of
them. Returning, she as-
keth him, whether he
would buy the two re-
maining at the same Rate;
he refuseth again, coun-
ting her little better then
Antick. Thereupon she
burns the second Tome.
And peremptorily asked
him, whether he would
give the Summe deman-
ded for the all three, for
the one Tome remaining;
Otherwise she would
burn

burn that also, and He would dearly repent it. *Tarquin*, admiring at her constant Resolution, and conceiving some extraordinary worth contained therein, gave her her Demand. There are three Volumes of Mans Time, Youth, Mans Estate, and Old Age; and Ministers advise them, * *to redeem this Time*. But men conceive the Rate they must give, to be unreasonable, because it will cost them the Renouncing of their Carnall Delights. Here upon one Third part of their Life (Youth) is consumed in the fire of Wantonnesse.

* Ephes.
5.16.

Applications.

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ness. Again, Ministers
sell men to redeem
the remaining Volumes
of their Life. They are
derided at for their
sins. And Mans estate
also cast away in the
nooke of Vanitie. But
teachers ought to presse
importunely on old peo-
ple, to redeem, now or
never, the last Volume of
their Life. Here is the
reference: The *Sibyll* still
demanded but the same
late for the remaining
book; But aged Folk (be-
cause of their custom in
living) will find it har-
der and dearer, to redeem
this, the last Volume,
E 5 then

then if they had been
Chapmen for all three at
the first.

III.

* *Giraldus*
Cambren-
sis, &
Cambden,
in the de-
scription
of that
shire.

IN *Merioneth* Shire in
* *Wales*, there be many
Mountaines, whose hang-
ing Tops come so close
together, that She-
pheards, sitting on sever-
all Mountains, may au-
dibly discourse one with
another. And yet they
must go many miles, be-
fore their bodies can
meet together, by the
reason of the vast hollow
Valleys which are be-
twixt them. Our Sove-
raign,

raign, and the Members
of his Parliament, at
London, seem very neer
agreed, in their generall
and publike Professions;
Both are for the *Prote-*
stant Religion; Can they
draw neerer? Both are
for the Priviledges of *Par-*
liament; Can they come
closer? Both are for the
Liberty of the Subject; Can
they meet Evener? And
yet, alas, there is a great
Gulf, and vast distance
betwixt them which our
finnes have made, and
God grant that our Sor-
row may seasonably
make it up again.

VHen *John*, King
of *France*, had
communicated the Order
of the Knighthood of the
Star, to some of his
Guard, men of mean
birth and extraction, the
Nobility ever after dis-
dained to bee admitted
into that degree, and so
that Order in *France* was
extinguished. Seeing that
now adayes, drinking,
and swearing, and wan-
tonnesse, are grown fre-
quent, even with base
beggerly people; it is
high time, for men of
Honour, who consult
with

with their credit, to desist
from such finnes. Not
that I would have Noble
men, invent 'new vices,
to bee in Fashion with
themselves alone : But
forsake old finnes, grown
common with the mea-
rest of people.

V.

Long was this Land
wasted with Civill
War, betwixt the two
Houles of *York* and *Lan-*
caster, till the *red Rose* be-
came white with the
Blood it had lost, and the
white Rose red with the
Blood it had shed. At last,
They

They were united in a
happy Marriage, & their
joynt-Titles are twisted
together in our Gracious
Sovereign. Thus there
hath been a great diffe-
rence betwixt learned
men, wherein *the domini-
on over the Creature is
founded*. Some putting it
in Nature, others placing
it in Grace. But the true
Servants of God have an
unquestioned right there-
unto. Seeing both Nature
and Grace, the first and
second *Adam*, Creation
and Regeneration are
contained in them. Hence
their claime is so clear,
their Title is so true, Ig-
norance

ignorance cannot doubt it,
Impudence dare not deny it.

VI.

THE Roman Senators
conspired against *Julius Caesar* to kill him :
That very next morning
Artemidorus * *Caesar's* * *Plutarch,*
friend, delivered him a *in lul.*
Paper, (desiring him to *Caesar.*
peruse it,) wherein the
whole plot was discovered : But *Caesar* comple-
mented his life away, be-
ing so taken up, to return
the salutations of such
people as met him in the
way, that he pocketed the
Paper, among other Peri-
tions,

tions, as unconcerned therein, and so going to the Senate house, was slain. The World, Flesh, and Devill have a designer for the destruction of men. We Ministers, bring our people a Letter, Gods Word, wherein all the conspiracy is revealed. *But who hath beleewed our Report?* Most men are so busie about worldly delights, they are not at leisure to listen to us, or read the Letter, but thus, alas, runne headlong to their own Ruine and Destruction.

VII.

It is reported of *Philip*
the Second, King of
Spain, That besieging the
Towne of *St. Quintine*,
and being to make a
breach, he was forc'd
with his Cannon to bat-
ter down a small Chap-
pell on the Wall, dedica-
ted to *Saint Laurence*. In
Reparation to which
Saint, he afterwards built
and Consecrated unto
him that famous Chappel
in the *Escuriall* in *Spain*,
for workmanship, one of
the wonders in the
World. How many
Churches

Churches and Chappels
of the God of Saint *La-*
rence, have been laid
waste in *England* by this
woefull war? And which
is more, (and more to be
lamented) how many li-
ving Temples of the Ho-
ly Ghost, Christian Peo-
ple, have therein been
causelessly and cruelly de-
stroyed? How shall our
Nation be ever able to
make Recompence for
it? God of his Goodnesse
forgive us that Debt
which we of our selves
are not able to satisfie.

VIII.

IN the dayes of King
Edward the fixt, the L.
Protector march't with a
Powerfull Army into
Scotland, to demand their
young Queen Mary in
Marriage to our King, ac-
cording to their Promi-
ses, The Scotch refusing
to do it, were beaten by
the English in *Muslebo-*
rough fight. One deman-
ded of a Scottish Lord (ta-
ken Prisoner in the Bat-
tell) Now Sir, how do
you like our Kings Mar-
riage with your Queen?
I alwayes (quoth he) *did*
like

* Sir John
Heywood
in the life
of *Edward*
the 6.

like the marriage, but I do
 not like the wedding, that you
 should fetch a Bride with
 Fire and Sword. It is not
 enough for men to pro-
 pound Pious Projects to
 themselves, if they goe
 about by indirect cour-
 ses to compasse them.
 Gods own work must be
 done by Gods owne
 wayes. Otherwise we can
 take no comfort in ob-
 taining the end, if we can-
 not justifie the means used
 thereunto.

IX.

A Sagamore, or petty
 King in Virginia,
 guessing

guessing the greatnesse of
other Kings by his own,
sent a Native hither, who
understood English; com-
manding him to score up-
on a long Cane (given
him of purpose to be his
Register) the number of
English men, that there-
by his Master might know
the strength of this our
Nation. Landing at *Pli-*
mouth, a populous place,
(and which hee mistook
for all *England*) hee had
no leisure to eat, for
notching up the men hee
met. At *Exeter*, the diffi-
culty of his Task was in-
creased; coming at last
to *London* (that Forest
of

of people) hee brake his Cane in Pieces, perceiving the impossibility of his employment. Some may conceive that they can reckon up the Sinnes they commit in one day. Perchance they may make hard shifts to sum up their notorious ill deeds: More difficult it is, to score up their wicked words. But O how infinite are their idle thoughts! High Time then, to leave off counting, and cry out with
 * *David, Who can tell how oft hee offendeth? Lord cleanse me from my secret sinnes.*

* Psal. 19.
12.

X.

Martin de Golin, Master of the Teutonic Order, was taken prisoner by the *Prussians*, and delivered bound, to be beheaded. But he persuaded his Executioner (who had him alone) first to take off his costly cloaths, which otherwise would bee spoil'd with the sprinkling of his Blood. Now the Prisoner, being partly unbound, to be uncloath'd, and finding his Armes somewhat loos'ned, strake the Executioner to the ground

* *Munsters*
Cosmogra-
phy,
3. Book.¹
Page 878.

ground, kil'd him afterwards with his own sword, and so regained both his life and Liberty.

* John 16
33.

* *Christ hath overcome the world*, and delivered it into our hands, to destroy it. But we are all *Achans* by Nature, and the Babylonish Garment is a Bait for our Covetousnesse: While therefore we seek to take the Plunder of this worlds Wardrobe, we let goe the Mastery we had formerly of it. And too often, that which Christs Passion made our Captive, our Folly makes our Conquerour.

XII.

Read how Pope * *Pius* * *Cambden*
 the fourth, had a great *Brit. in*
 ship, richly Laden, *Kent.*
 landed at *Sandwich* in
Kent, where it suddenly
 sank, & so, with the Sands
 choaked up the Har-
 bour, that ever since that
 place hath been depri-
 ved of the benefit there-
 of. I see that happinesse
 doth not alwayes attend
 the Adventures of his
 holinesse. Would he had
 carried away his Ship,
 and left us our Harbour.
 May his Spirituall Mer-
 chandize never come
 F more

more into this Island, but rather sinke in *Tiber*, then Saile thus farre, bringing so small Good, and so great Annoyance. Sure hee is not so happy in opening the doors of Heaven, as he is unhappy to obstruct Heavens on Earth.

XII.

*Gualterius
Mappanus
de magis
Curialium*

Ieffery Archbishop of *York*, and base sonne to King *Henry* the second, used proudly to protest by his faith, and the Royalty of the King his Father. To whom one said, You may sometimes,

Sir,

Sir, as well remember what was the honesty of your Mother. Good men when puffed up with Pride, for their heavenly Extraction, and Paternall descent, how they are Gods Sonnes by Adoption, may seasonably call to mind, the Corruption which they carry about them. * I have said to * Job 17. the worm, thou art my Mother. And this consideration, will temper their Souls with humility.

XIII.

I Could both sigh, and smile, at the simplicity
F 2 of

of a Native *American*, sent by a Spaniard, his Master, with a Basket of Figgs, & a Letter (wherein the Figgs were mentioned) to carry them both to one of his masters friends. By the way, this messenger eat up the Figgs, but delivered the Letter, whereby his deed was discovered, and he soundly punished. Being sent a second time on the like message, he first took the Letter (which he conceived had eyes, as well as a tongue) and hid it in the Ground, sitting himself on the place where he put it; and then securely,

securely fell to feed, on
 his Figgs, presuming that
 that Paper which saw
 nothing, could tell no-
 thing. Then taking it a-
 gain out of the ground,
 he delivered it to his Ma-
 sters Friend, whereby his
 fault was perceiv'd, and
 he worse beaten than be-
 fore. Men conceive they
 can manage their sinnes
 with Secrecie; But they
 carry about them a Let-
 ter, or Book rather, writ-
 ten by Gods Finger, their
 Conscience bearing wit-
 nesse to all their Actions.
 But finners being often
 detected and accused,
 hereby grow wary at

* Rom.
 2.15.

last, and to prevent this speaking Paper for telling any Tales, do Smother, Stifle, and Suppress it, when they go about the Committing of any Wickednesse. Yet Conscience, (though buried for a time in Silence,) hath afterwards a Resurrection, and discovers all to their greater Shame, and heavier Punishment.

XIV.

Iohn Courcy Earl of Ulster in Ireland, endeavoured fifteen severall Times, to saile over thither, and so often was beaten

beaten back again, with
 bad weather. At last he
 expostulated his case
 with God in a * Vision,
 complaining of hard
 measure, That having
 built and repaired so ma-
 ny Monasteries to God
 and his Saints, he should
 have so bad successe. It
 was answered him, That
 this was but his just Pu-
 nishment, because he had
 formerly put out the
 Image of the * Trinity,
 out of the Cathedrall
 Church of *Down*, and
 placed the picture of
 Saint *Patrick* in the room
 thereof. Surely, God will
 not hold them Guiltlesse,

* *Annales*
Hybernici,
in Anno
1204. &
Camdens
Brit.
pag. 797.

* Lawfully
 I presume
 to apply a
 Popish
 Vision to
 confute a
 Popish
 Practice.

who juttle him out of his
Temple, and give to
Saints that Adoration,
due alone to his divine
Majesty.

XV.

THe *Lybians* kept all
Women in com-
mon. But when a child
was born, they used to
send it to that man to
maintain (as father there-
of) whom the Infant most
resembled in his com-
plexion. Satan and my
sinfull Nature enter com-
mon in my Soul, in
the causing of wicked
thoughts. The Sonnes
by

by their Faces speak their
Syres. Proud, wanton,
covetous, envious, idle
thoughts, I must own to
come from my self. God
forgive mee, it is vain to
deny it, thole children are
so like to their Father.
But as for some hideous
horrible thoughts, such
as I start at the motion
of them, being out of
the Road of my corrup-
tion, (and yet which way
will not that wander?)
so that they smell of
Hells Brimstone about
them: These fall to Sa-
tans lot to Father them.
The swarthy blacknes of
their complexion plainly
F 5 shewes

shewes who begat them,
not being of mine Ex-
traction, but his Injuncti-
on.

XVI.

M*Arcus Manlius* de-
served exceedingly
well of the Roman State,
having valiantly defen-
ded their Capitol. But af-
terward, falling into dis-
favour with the people,
hee was condemned to
death. However the peo-
ple would not bee so un-
thankfull as to suffer him
to bee executed in any
place, from whence the
Capitol might bee be-
held. For the Prospect
thereof prompted them
with

with fresh Remembrance
of his former merits. At
last, they found a low
place, in the * Petiline-
Grove, by the River-
Gate, where no Pinnacle
of the Capitoll could be
perceived, and there hee
was put to Death. Wee
may admire how men
can find in their hearts to
sinne against God. For
we can find no one place
in the whole world,
which is not markt with
a Signall Character of
his mercy unto us. It
was said properly of the
Jewes, but is not untrue
of all Christians, that
they are Gods Vineyard.

* Livie
libro sex-
to, Cap. 20.

And

* Isa. 5. 2. *And * God fenced it, and gathered out the Stones thereof, and planted it with the choisest Vine, and built a Tower in the midst thereof; and also digg'd a Wine-presse therein; which way can men look, and not have their eyes met with the Remembrance of Gods favour unto them? Look about the Vineyard; it is fenced; look without it, the stones are cast out; look within it, it's planted with the choisest Vine; look above it, a Tower is built in the midst thereof; look beneath it, a Wine-presse is digg'd. It is impossible for one to look any way,*

way, and to avoid the beholding of Gods Bounty. Ungrateful man! And as there is no place, so there is no time for us to sinne, without being at that instant beholden to him. Wee owe to him that *We are*, even when wee are Rebellious against him.

XVII.

A Duell was to bee fought, by consent of both * Kings betwixt an English and a French Lord. The aforesaid *John Courcy* Earl of *Ulster*, was chosen Champion for the English: A man of great

Annales Hibernici, in Anno 1204. & Cambden Brit. pag. 797.

great stomach & strength,
 but lately much weakned
 by long imprisonment.
 Wherefore, to prepare
 himself before hand, the
 King allowed him what
 plenty and variety of
 meat he was pleased to
 eat. But the Monsieur
 (who was to encounter
 him) hearing what great
 quantity of Victuals Cour-
 cy did daily devour, and
 thence collecting his un-
 usuall strength, out of
 fear, refused to fight
 with him. If by the
 Standard of their Cups,
 and measure of their
 drinking, one might mi-
 sty inferre Soldiers
 strength

Strength by rules of Proportion, most vast, and valiant Achievements may justly bee expected from some Gallants of these times.

XVIII.

I Have heard that the Brook neer *Luttermorth* in *Lecestershire* into which the Ashes of the burnt Bones of *Wickliffe* were cast, never since doth drown the meadow about it. Papists expound this to be, because God was well pleased with the Sacrifice of the Ashes of such a Heretick. Protestants

stands ascribe it rather to
 proceed from the vertue
 of the dust of such a
 Reverent Martyr. I see
 *tis a Case for Friend.
 Such accidents signifie
 nothing in themselves,
 but according to the
 pleasure of Interpreters.
 Give me such Solid rea-
 sons, whereon I may rest
 and relie. * Solomon saith,
The words of the wise are
like nailes, fastned by the
Masters of the Assembly. A
Naile is firm, and will
hold driving in, and will
hold driven in. Send me
such Arguments. As for
these Waxed Topicall
deviles, I shall never
 think

* Eccles.
 10. 11.

think worle or better of
any Religion for their
fake.

XIX.

Alexander the Great, *Plutarch,
when a Child, was in the life
checked by his Gover- of Alexan-
nour Leonidas, for being der the
overprofuse in spending Great.
Perfumes: because on a
day, being to sacrifice to
the Gods, hee took both
his hands full of Frankin-
cense, and cast it into the
fire. But afterwards, be-
ing a man, he conquered
the Countrey of Indaa,
(the fountaine, whence
such Spices did flow) hee
sent Leonidas a Present
of

of five hundred Talents
weight of *Frankincense*
to shew him how his
former Prodigality, made
him thrive the better
Successe, and to advise
him to bee no more negli-
gardy in Divine Service.
Thus they that sow plenti-
fully, shall reap plentifully.
I see there is no such way
to have a large heart,
to have a large heart. The
free giving of the bran-
ches of our present estate
to God, is the readiest
means to have the Root
increased for the future.

XX.

THe Poets fable, that
this was one of the
Labours

labours imposed on Her-
cules, to make clean the
filthy Stable, or Stall
where. For therein (they
said) I have kept three
thousand Kine, and it
had not been cleansed
for thirty years together.
But Hercules, by letting
the River *Alpheus* into
it, did that with ease,
which before was con-
sidered impossible. This
Stall, is the pure Em-
blem of my impure
Soul, which hath been
defiled with millions of
sins, for more then
thirty yeers together. Oh!
that I might by a lively
faith, and unfeigned re-
pentance

penitance, let the stream
of that fountaine into our
Soul, which is opened for
Judah and Ferusalem. It is
impossible by all
pains to purge out
uncleanesse; which is
quickly done by the
veile of the blood of our
Saviour.

XXI.

THE Venetians floure
ed the Treasure of
their State, being in ma
ny great Coffers, full of
Gold and Silver to the
Spanish Ambassadors.
But the Ambassadors
peeping under the bot

come

some of those Coffers,
 commanded, whether that
 their Treasure did daily
 grow, and had a Root, for
 (saith he) my Masters
 measure hath, meaning
 both his Indies. Many
 have attained to a
 height of Piety, to
 very abundant and
 rich therein. But all theirs
 but a Cistern, not
 Fountain-Grace, onely
 Gods goodnesse hath a
 spring of it self, in it self.

XXII.

The * Sidonian Ser-
 vants agreed amongst
 themselves, to chuse him
 to

* *Iustin. li.*

18. pag.

196.

to bee their King, whole
 that morning, should first
 see the Sun. Whil'st all
 thers were gazing on the
 East, one alone lookt on
 the West ; Some admir'd
 red, more mock't him
 as if hee look't on the
 Feet, there to find the Eyes
 of the Face. But hee first
 of all discovered the
 light of the Sunne, shinin
 on the tops of hou-de
 ses. God is seen sooner
 easier, clearer in his Op
 erations, then in his Ef
 fence. Best beheld by
 Reflection in his Crea
 tures. For the invisible
 things of him, from thus

* Rom. I.
 20.

Creation of the * world, etc.
 cleer

wholly seen being under-
flood by the things that are
made.

XXIII.

AN Italian Prince, as
much delighted with
the Person, as grieved
with the Prodigality of
his eldest Sonne; com-
manded his Steward to
deliver him no more
money, but what the
young Prince should tell
his own self. The young
Gallant fretted at his
heart, that hee must buy
money at so deare a rate,
as to have it for telling
out. But, (because there
was

was no remedy) hee set
himselfe to taske, and be-
ing greatly tired with
telling a small summe, he
brake off into this Con-
sideration. Money may
speedily be spent, but bor-
tedious and troublesome is
it to tell it? And by con-
sequence how much more
difficult to get it? Men may
commit sinne presently,
pleasantly, with much
mirth, in a moment. But
O that they would but
seriously consider with
themselves how many
their offences are, and
sadly fall a counting
them! And if so hard
truly to summe their sins,
sure

sure harder sincerely to
sorrow for them. If to
get their number be so
difficult, what is it to get
their Pardon?

XXIV.

I know the Village in
Cambridgeshire,* wherein
there was a Grosse, full
of Imagery; Some of
the Images were such,
as that people, not foo-
lishly factious, but judi-
ciously conscientious,
took just exception at
them. Hard by, the youths
of the town erected a
May-pole, and to make
of Proof against any
G that

* Cam-
ham.

that should endeavour to cut it down, they armed it with Iron, as high as any could reach. A violent wind happened to blow it down, which falling on the Crosse, dashed it to peeces. It is possible, what is counted prophanenesse, may accidentally correct Superstition. But I could heartily wish that all pretenders to Reformation, would first labour to bee good themselves, before they go about the amending of others.

XXV.

I Read that ~~Exodus~~ the Father of ~~the~~ *Pharisees* hid

*Pharisee.
in Thes.

to a Sword and a paire of
ed Shooes, under a great
as stone. And left word
o- with his wife, (whom he
to left with child) that when
l- the Sonne shee should
ed bear, was able to take up
e, that stone, weild that
D sword, and wear those
i- Shooes, then shee should
r- send him to him. For by
r- these signes, hee would
t- own him for his own
, Sonne. Christ hath left
o in the Custody of the
e Church, our Mother, the
e Sword of the Spirit, and
the Shooes of a Christi-
an conversation, the same
which he once wore him-
self, and they must fit our

Feet, yea, and wee must
 take up the weight of ma-
 ny heavy Crosses, before
 wee can come at them.
 But when wee shall ap-
 pear before our heavenly
 Father, bringing these
 Tokens with us, then, and
 not before, hee will ac-
 knowledge us to bee no
 Bastards but his True-
 born Children.


MIXT



MIXT

Contemplations.

I.

When I looke on a
 Leaden Bullet,
 therein I can
 read both Gods Mercy,
 and Mans Malice. Gods
 Mercy, whose Provi-
 dence foreseeing, that
 men, of Lead, would
make Instruments of Cruel-
ty, did give that metall
 a Medicinall Vertue; As
 it hurts, so it also heals;

G 3 and

and a Bullet sent in by mans hatred into a fleshly and no Vitall Part, will (with ordinary Care and Curing) out of a naturall Chasity, worke its owne way out. But Oh! how develish were those men, who, to frustrate and defeat his Goodnesse, and to Countermand the healing power of Lead, first found the Champing and Inpoysoning of Bullets! Fools, who accompt themselves honoured with the shamefull Title of being the *Inventors of Evil* * *Things*, indeavouring to Out-infinite Gods Kind-

* Rom.
1.30.

Kindnesse, with their
Cruelty.

II.

Have heard some Men
(rather causelessly cap-
tious, the judiciously Cri-
ticall) cavil at Grammari-
ans, for calling some
Conjunctions, *Disjun-*
ctive, as if this were
a flat Contradiction.
Whereas, indeed, the
same Particle may con-
joyn words, and yet dis-
joyn the sense. But alas,
how sad is the present
condition of Christians,
who have a *Communion*,
disuniting! The Lords

G 4

Supper,

Supper, ordained by our
Saviour to conjoyn our
Affections, hath disjoyn-
ed our Judgements. Yea,
it is to be feared, lest our
long quarrels about the
manner of his Presence,
cause the matter of his
Absence, for our want of
Charity to receive him.

III.

I Have observed, that
Children, when they
first put on new Shooes,
are very curious to keep
them clean. Scarce will
they set their foot on the
Ground, for fear to dirty
the Soles of their shooes.

Yea,

Yea, rather they will
 wipe the Leather clean
 with their Coats; and yet
 perchance the next day,
 they will trample with
 the same Shoes in the
 Mire up to the Ancles.
 Alas, Childrens play is
 but earnest. On that day
 wherein we receive the
 Sacrament, we are often
 over precise, scrupling to
 say, or do, those things
 which lawfully we may.
 But we, who are more
 then curious that day, are
 not so much as Carefull
 the next. And too often,
 (what shall I say) go on in
 sin, up to the Ancles, yea,
 our sins * go over our heads.

* Psal. 28.

G 5

IV. 4.

IV.

I Know some Men very desirous to see the Devill, because they conceive such an Apparition would be a Confirmation of their Faith. For then, by the Logick of Opposites, they will conclude, There is a God, because there is a Devill. Thus they will not believe there is a Heaven, except Hell it self will bee deposed for a Witnesse thereof. Surely such mens Wishes are vain, and Hearts are wicked. For if they will not believe, having

Moses, and the prophets,
and the Apostles, they
will not believe, nor if
the Devill from Hell ap-
pears unto them. Such
Apparitions were never
ordained by God, as the
means of Faith. Besides,
Satan will never shew
Himself, but to his own
advantage. If as a De-
vill, to fright them, if as
an Angell of light, to
flatter them, how ever
to hurt them. For my
part I never desire to see
him. And O ! (if it were
possible) that I might ne-
ver feel him in his moti-
ons, and Temptations! I
say, let me never see
him.

him, till the day of Judgement, where hee shall stand arraigned at the Barre, and Gods Majesty sit Judge on the Bench ready to condemn him.

V.

I Observe, that Antiquaries, such as prize skill above profit, (as being rather Curious, then covetous) do preferre the Brasse Coyns of the Roman Emperours, before those in Gold and Silver. Because there is much falsenesse and forgery daily detected, (and more suspected) in Gold and Silver Meddals, as being com-

commonly cast & counterfeit; Whereas Brasse
Coyns, are presumed up-
on, as true and antient,
because it will not quit
cost for any to counter-
feit them. Plain dealing.
Lord, what I want in
wealth, may I have in
sincerity. I care not how
mean metall my Estate
be of, if my Soul have
the true stampe, really
impressed with the un-
feigned Image of the
King of Heaven.

Val.

Looking on the Chap-
pell of King Henry
the

the seventh, in *Westmin-*
ster, (God grant I may
 once againe see it, with
 the Saint, who belongs
 to it, our Sovereign, there
 in a well-conditioned
 Peace) I say looking on
 the outside of the Chap-
 pell, I have much adm-
 red the curious Work-
 manship thereof. It added
 to the wonder, that it is
 so shadowed with mean
 Houses, well-nigh on all
 sides, that one may al-
 most touch it, as soon as
 see it. Such a Structure
 needed no base Buildings
 about it, as foiles to set
 it off. Rather this Chap-
 pell may passe for the
 Em-

Embleme of a great
worth, living in a private
way. How is he pleased
with his own Obscurity,
whil'st others, of lesse de-
sert, make greater shew.
And whil'st proud peo-
ple stretch out their
Plumes in Ostentation,
he useth their Vanity for
his shelter; more plea-
sed to have worth, then
to have others take no-
tice of it.

VII.

THe Mariners at Sea
count it the sweetest
perfume, when the Wa-
ter in the Keel of their
Ship

Ship doth stinke. For
 hence they conclude, that
 it is but little, and long
 since leak't in. But it is
 wooll with them, when
 the water is felt before it
 is smelt, as fresh flowing
 in upon them, in abun-
 dance. It is the best fa-
 vour in a Christian Soul,
 when his sins are loath-
 some and offensive unto
 him. An happy token
 that there hath not been
 of late in him any insen-
 sible supply of hainous
 offences, because his
 Scale sinnes, are still his
 new and daily sorrow.

Ship
 Keel of their
 VIII

V.I.I.I.

I Have sometimes considered in what a troublesome case is that chamberlain, in an Inn, who being but one, is to give attendance to many Guests. For suppose them all in one Chamber, yet if one shall command him to come to the window, and the other to the Table, and another to the Bed, and another to the Chimney, and another to come up stairs, and another to goe down stairs, and all in the same instant, how would hee
be

be distracted to please
them all. And yet such
is the sad condition of
my soul, by Nature, Not
only a servant but a slave
unto sinne. Pride calls
me to the window, gluto-
ny to the table, wan-
tonnesse to the bed, la-
sinesse to the chimney,
ambition commands me
to goe up stairs, and
covetousnesse to come
down. Vices I see, are as
well contrary to them-
selves as to Vertue. Free
me, Lord, from this di-
stracted Case, fetch mee
from being sinnes ser-
vant to be thine, whose
service is perfect freedom,
for

for thou art but one and
ever the same; and al-
ways enjoynes com-
mands agreeable to
thyself, thy glory and
thy good.

I.X.

Have observed, that
Towns, which have
been casually burnt, have
been built again more
beautifull then before.
Mud walls, afterwards
made of stone, and roofs,
formerly but thatch't, af-
ter advanced to be tiled.

The * Apostle tels mee, *I Pet. 4. 12*
that I must not think strange
concerning the fiery Triall
which is to happen unto me.

May

May I likewise prove improved by it. Let my renewed Soul, which grows out of the Ashes of the *old man*, be a more firme fabrick, and stronger structure: So shall affliction be my advantage.

* Marth.
6. 3.

Our Saviour saith, * *When thou doest Almshouses, let not thy left hand know, what thy right hand doth.* Yet one may generally observe, that Almshouses are commonly built by *High-way sides*, the ready road to ostentation. - However, farre
bee

bee it from me, to make
bad Comments on their
Bounty: I rather inter-
pret it, that they place
those houses so publikely,
thereby not to gain ap-
plause, but imitation. Yea,
let those, who will plant
pious works, have the
liberty to choose their
own ground. Especially
in this Age, wherein wee
are likely, neither in by-
wayes or *High-wayes* to
have any works of mer-
cy, till the whole King-
dome be speedily turned
into one great Hospitall,
and Gods charity onely
able to relieve us.

X I.

How wrangling and
 litigious were we
 the time of Peace? how
 many Actions were crea-
 ted of nothing, suits wo-
 had commenced about
 mouthfull of Grasse, or
 a handfull of Hey. Now
 hee, who formerly would
 sue his Neighbour for
Pedibus ambulando, can
 behold his whole field
 lying waste, and must be
 content. Wee see our
 goods taken from us, and
 dare say nothing, not so
 much as seeking any le-
 gall redresse, because cer-
 tain

tain not to find it: May
wee bee restored in due
time to our former Pro-
perties, but not to our
former Peevishness. And
when Law shall be again
revoked (or rather re-
vived) let us expresse our
thanks to God for so
great a Gift, by using it
not wantonly, (as for-
merly in vexing our
Neighbours about tri-
als) but soberly to right
our selves in matters of
moment.

XII.

Almost twenty years
since I heard a pro-
fane

fare Jest, and still remember it. How many pious passages of farre later date, have I forgotten? It seemes my Soul is like a filthy Pond, wherein Fish dye soon, and Frogs live long. Lord, raze this profane Jest out of my memory. Leave not a Letter thereof behinde, lest my Corruption (an apt Scholler) guesse it out again, and be pleased to write some pious Meditation in the place thereof. And grant, Lord, that for the time to come (because such bad Guests are easier kept out, then cast out), that I may bee
care-

carefull, not to admit
what I find so difficult to
expell.

XIII.

Perceive there is in the
world a good Nature,
falsely so called, as being
nothing else but a facill
and flexible *Disposition*,
wax for every impressi-
on. What others are so
bold to beg, they are so
bashfull as not to deny.
Such *Ofiers* can never
make Beames to beare
stresse in Church and
State. If this be good Na-
ture, let me alwayes bee a
Clown: If this bee good

I

Fel-

Fellowship, let me alway
be a Churle. Give me to
set a sturdy *Porter* before
my soule, who may not
equally open to every
Commer. I cannot con-
ceive how hee can bee a
Friend to any, who is a
friend to all, and the
worst *Foe to himself*.

XIV.

HA, is the Interjection
of Laughter. *Ah*, is
an Interjection of Sor-
row. The difference
betwixt them very small
as consisting onely in the
Transposition of what is
no substantiall Letter,
but

out a bare Aspiration.
How quickly in the age
of a minute, in the very
turning of a Breath is our
birth chang'd into
mourning.

XV.

Have a great Friend,
Whom I endeavour
and desire to please, but
hitherto all in vaine:
The more I seek, the fur-
ther off I am from finding
this favour. Whence
comes this miscarriage?
Are not my applications
tho man, more frequent
then my addresses to my
Maker? Doe I not love

H 2

his

his smiles, more then
fear Heavens frowns?
confesse, to my shame
that sometimes his anger
hath grieved mee more
then my finnes. Hereaf-
ter, by thy assistance,
will labour to approve
my wayes in Gods pre-
sence; So shall I either
have, or not need his
friendship, and either
please him with more
ease, or displease him with
lesse danger.

XVI.

THis nation is scour-
ged with a wasting
warre. Our finnes were
ripe

God could no longer be just, if wee were prosperous. Blessed be thy Name, that I have suffered my share in the calamities of my Country. Had I poised my self so politickly betwixt both parties, that I had suffered from neither, yet should I have took no contentment in my safe escaping. For why should I, equally ingaged with others in sinning, be exempted above them from the punishment? And seeing the bitter cup, which my brethren have pledg'd to passe by me, I should see it would be fill'd

I 3 again,

again, and returned double, for mee to drink in. Yea, I should suspect, that I were reserved alone, for a greater shame and Sorrow. It is therefore some comfort that I draw in the same Yeoke with my Neighbours, and with them joyntly bear the burthen which our finnes joyntly brought upon us.

XVII.

WHen, in my private Prayers, I have been to confesse my bosome finnes unto God, I have been loath to speak them aloud: Fearing (though

though no man could,
 that the devill would
 overhear mee, and make
 use of my words against
 me. It being probable,
 that when I have disco-
 vered the weakeſt part
 of my Soul, he would as-
 ſault me there. Yet, ſince
 I have conſidered, that
 therein I ſhall tell Satan
 no News, which he knew
 not before. Surely I have
 not managed my *ſecret*
ſinnes with ſuch privacy,
 but that hee, from ſome
 circumſtances, collected
 what they were. Though
 the fire was within, hee
 ſaw ſome ſmoake with-
 out. Wherefore, for the
 future,

future, I am resolved, to acknowledge my darling faults, though alone, yet aloud, That the Devill who rejoyced in, partly knowing of my finnes, may be grieved more by hearing the expression of my sorrow. As for any advantage he may make from my confession, this comforts me. Gods goodnesse in assisting me, will be above Satans malice in assaulting me.

XVIII

IN the mid't of my morning Prayers, I had

o a good meditation, which
g since I have forgotten.
t Thus much I remember
of it, that it was pious in
itself, but not proper for
that time. For it took
much from my devotion,
and added nothing to
my Instruction, and my
soul, not able to intend
two things at once, aba-
ted of it's fervency in
praying. Thus snatching
at two employments, I
held neither well. Sure
this meditation came not
from him, who is the
God of Order. Hee useth
to fasten all his Nailes,
and not to drive out one
with another. If the same

meditation return again,
 when I have leisure, and
 room to receive it, I will
 say it is of his sending,
 who so mustereth, and
 marshalleth all good acti-
 ons, that like the Souldi-
 ers in his Army, menti-
 oned in the * Prophet,
 * Joel 2.8. *They shall not thrust one a-
 nother, they shall walk eve-
 ry one in his own Path.*

XIX.

When I go speedi-
 ly in any action,
 Lord give me to call my
 soul to an account. It is a
 shrewd suspicion, that my
Bowle runnes down-hill,
 be-

because it runnes so fast.

And Lord, when I go in
an unlawfull way, start
some Rubs to stop me,
let my Foot slip or stum-
ble. And give mee the
Grace to understand the
Language of the lets
thou throwest in my way.

Thou hast promised, * *I* * Hos. 2. 6.
will hedge up thy way:

Lord be pleased to make
the hedge high enough,
and thick enough, that
if I bee so mad, as to ad-
venture to climbe over
it, I may not onely
soundly rake my cloaths,
but rend my flesh: yea,
let me rather bee caught,
and stick in the Hedge,
then

then breaking in thorow
it, fall on the other side
into the deep ditch of
eternall damnation.

X X.

COmming hastily in-
to a Chamber, I had
almost thrown down a
Crystall Hour-Glasse:
Fear, lest I had, made me
grieve, as if I had bro-
ken it: But, alas, how
much pretious Time have
I cast away, without any
Regret! The Hour-Glasse
was but Crystall, each
houre a Pearl, that but
like to be broken, this lost
outright; that but casu-
ally, this done wilfully.
A

A better Hour-Glasse
might bee bought: but
time lost once, lost ever.
Thus wee grieve more
for toyes then for trea-
sure. Lord, give me an
Hour-Glasse, not to be by
me, but to bee in mee.
Teach mee to number my
** dayes.* An Hour-Glasse, ^{* Psal. 90.}
to turn me, *That I may*
apply my heart unto wis-
dome.

XXI.

WHen a child, I
loved to look on
the pictures in the *Book*
of Martyrs. I thought
that there the Martyrs at
the Stake, seemed like the
three

* Dan.
3. 27.

three children in the fiery
* Fournace, ever since I
had known them there,
*not one hair more of their
Head was burnt, nor any
smell of the fire singeing of
their Cloaths.* This made
mee think Martyrdom
was nothing. But O,
though *the Lion be pain-
ted fiercer then he is,*
the fire is farre fiercer
then it is painted. Thus
it is easie for one to en-
dure an affliction, as hee
limnes it out in his own
fancie, and represents it to
himself but in a bare Spe-
culation. But when it is
brought indeed, and laid
home to us, there must
be

be the Man, yea, there must be God to assist the Man to undergo it.

XXII.

TRavelling on the Plain, (which notwithstanding hath its *Risings* and *Fallings*) I discovered *Salisbury Steeple* many miles off: Coming to a declivity, I lost the sight thereof: But climbing up the next hill, the Steeple grew out of the Ground again. Yea, I often found it, and lost it, till at last, I came safely to it, and took my lodging neer it. It fareth thus with us, whilst wee
are

♦ Dent. 34.
I.

are wayfaring to heaven,
mounted on the * Pilgrat
Top of some good Me-
ditation, we get a glimpse
of our Celestiall *Canaan*,
But when, either on the
Flat of an ordinary Tem-
per, or in the Fall of an
extraordinary temptati-
on, wee lose the view
thereof. Thus, in the sight
of our Soul, Heaven is
discovered, covered and
recovered, till, though
late, at last, though slow-
ly, surely, wee arrive at
the Haven of our happi-
nesse.

XXIII.

Lord,

[Find my self in the *Latitude* of a *Fever*. I am neither well, nor ill. Not so well, that I have any mind to bee merry with my Friends, nor so ill that my Friends have any cause to condole with me. I am a *Probationer* in point of my health. As I shall behave my self, so I may bee either expelled out of it, or admitted into it. Lord, let my distemper stop here, and go no further. Shoot not thy *Murthering Pieces* against

gainst that Clay-Castle,
which surrendreth it self
at thy first Summons. O
*spare mee a little, that I
may recover my strength,*
I begge not to be forgi-
ven, but to bee forborn
my *Debt to Nature*. And
I onely do *crave time*,
for a while, till I be better
fitted, and furnished to
pay it.

XXIV.

IT seemed strange to
me when I was told,
That *Aqua-vita* (which
restores life to others)
should it self be made of
the droppings of dead
Beer.

Beer. And that *Strong-*
waters should bee extra-
 cted out of the Dregs
 (almost) of small Beer.
 Surely many other excel-
 lent Ingredients, must
 concur, and much Art
 must bee used in the Di-
 stillation. Despair not
 then, O my Soul! No
 Extraction is Impossible,
 where the Chymist is
 Infinite. Hee that is *All*
in all, can produce any
 thing, out of any thing.
 And hee can make my
 Soul, which by Nature is
 settled on his * Lees, and * Zeph. I. 12
 Dead in sinne, to bee
 quickned by the Infusion
 of his Grace, and puri-
 fied

fied into a pious Disposition.

XXV.

Lord,

HOW easie is pen and Paper-piety for one to write Religiously! I will not say it costeth nothing, but it is farre cheaper to work one's Head, then ones Heart to Goodnesse. Some, perchance, may guesse me to be good by my writings, and so I shall Deceive my Reader. But if I do not desire to be good, I most of all deceive my self. I can make an hundred Meditations, sooner then subdue the least sin
in

in my soul. Yea, I was once in the mind, never to write more; for fear lest my writings at the last day prove Records against me. And yet why should I not write? that by Reading my own Book, the Disproportion betwixt my lines and my life, may make me blush my self (if not into goodnesse) into lesse badnesse then I would do otherwise. That so my writings may condemne me, and make me to condemne my selfe, that so God may be moved to acquit me.

FINIS.